A moſt neceſsarie Trea-.

tiſe, declaring the beginning and ending *of all Poperie, or the popiſh Kingdome*.

Drawne out of certaine olde prophecies aboue three hundred yeeres ſince: and nowe newly ſet forth with the auncient Pictures there-vnto belonging.

1. Timotheus. cap. 4. verſe 1. 2. 3.

Now the ſpirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the faith, and ſhal giue heede vnto ſpirits of errour, and doctrines of deuils, which ſpeake lyes through hipocriſie, and haue their conſciences burned with an hote yron, forbidding to marrie, and commaunding to abſtaine from meates which God hath created to be receiued with giuing thankes of them which beleeue and knowe the trueth.

AT LONDON
Printed by I. Charlewoode, dwelling in Barbican at the ſigne of the halfe Eagle and Key, and are there to be ſolde. *Anno Domini. 1588.*

To the moſt excellent and worthie Prince, Edward the ſixt, by the grace of God, King of England, Fraunce, and Ireland, defender of the faith, and in earth ſupreme head of the Church of England and Ireland, next vnder God: and to his moſt deare Vncle, Edward Duke of Sommerſet, Lord Protector of all his Maieſties Realmes and dominions, and gouernour of his moſt Royall perſon: his faithfull and obedient ſubiect Gwalter Linne, wiſheth the continuall aſsiſtance of Gods grace.

HEN Sathan perceiued the ground-worke and foundation of the Papacie to bee ſo weake and ſlender, that it ſhould not be able to ſuſtaine and beare, the weight of the great heape that hee intended to erect and build thereon: then did hee (moſt deare Souereigne) being the angell of darkenes, put vpon him the forme of an angell of light. And vnder culler therof he endeuoured all he might, to fortifie and ſtrengthen it, euen by the moſt ſacred and holy ſcripture, to the intent that the impietie and wickednes therof, might the better be cloked and hid. And therefore did hee ſubtilly inuent, & diligently inſtruct al his truſtie children the Biſhops of Rome, craftily to wreſt & falſly to interpretate, this place of ſcripture in S. *Matthews* Goſpel. *Thou art Peter, and vpon this ſtone or Rocke I will builde my Church.* Vpon this foundation, he builded ſo ſtrongly, and erected *Matth. 16. 18.*

ſo beautifull & glorious a peece: that the whole worlde wondered thereat. The wiſe and learned men employed all their ſtudie to enlarge, and decke this princely Palace, and See of Rome. Yea Princes and rulers, thought it their duetie, to become labourers, and drudges, in the erecting and vpholding of this ſo glorious a building. Finally, the matter was ſo handled, that through all Chriſtendome that See was taken for the fountaine and well of all mercie, Remiſsion and forgiueneſſe of ſin, were not to be had in any other place then there. But nowe, it hath pleaſed
Ioel.2.28 the Lorde (according to the wordes of his Prophet Ioel) in theſe our daies (the latter daies of the world) to powre out of his ſpirit vpon all fleſh, whereby this ſecret and hid miſtery of abhominable iniquitie, is come to light, and ſo opened that the ſucklings & yong babes of this time, know more then did the auncient & graie headed fathers in the time of blindneſſe and ignorance.

That moſt victorious and triumphant Prince, your dearely beloued and naturall father, perceiuing the more then helliſh darkenes, wherin we (his poore ſubiects) were led: opened vnto vs the moſt holie and ſacred Bible, wherein are declared the miſteries of this ſo gorgious a building. Ceaſe not therefore (moſt gratious Prince) to ſet forward this godly worke that your father began. And to the intent that your graces louing ſubiects may know by what craft and pollicie this building firſt began, and afterward proceeded, I haue thought good to tranſlate out of the Germaine toong into Engliſh, this little booke, wherein is declared what the Biſhops of Rome were at their firſt beginning, what their eſtate was and condition, and what was their office or duetie. Afterward, how they abuſing their office aſpired, and came to ſo inordinate ho-

nour

nour and dignitie. How they leauing Christ and his most holy word, employed all their studie to please men. The secular power was it that they looked for. And no doubt it was that, and not Christ, that gaue to the Bishops of Rome, the preeminence to bee called fathers of fathers, and to be preferred before other Bishops. But because so secret a misterie, can not wel be opened without plaine demonstrations: the author of this booke hath most plainly set forth by certaine figures, the estate, that this Antichrist is in, hath been in, or shalbe in, euen to the day of his vtter destruction. These figures are not of the authors owne inuention, nor of late inuented: but they were found in auncient Libraries aboue three hundred yeres since.

The common experience, that is daily seene of the great blindnesse and ignorance of that time, might moue your highnesse to doubt of the truth, and veritie of this report: but to certifie your Maiestie therein, there is at this day remaining in the Abbey of Saint Laurence in Luke, a table of great antiquitie, conteining portrature of like matter. VVhereby it is manifest that the fathers of auncient time, saw in the Papacie, the thing that they durst not vtter, either by words or writing, but trusting that the time would come when men might be bold to speake, therefore in the meane while they kept it in painting & portrature, that such as could cõiecture, might gather knowledge thereby, and that the thing might remaine till such time as God had appointed it, to bee declared both in writing & words. For which cause, the Author of this litle booke, hath not onely added vnto these figures an exposition to declare the meaning of euery of thẽ: but manifest scriptures also, to prooue the things that they represent, to bee true, so that these figures may appeare rather to be the fi-

gures of ſome Apocalipſis or reuelation, then the inuention of any man. The ſpirit of the liuing God, the giuer of all goodneſſe, inſtruct you in all godly knowledge, that for the time of your reigne in this world, your highneſſe may vſe the ſword to you committed, to the honour of God and comfort of the godlie, liuing here vnder your dominion. And then no doubt yee ſhall enioy the kingdome, that ſhall continue for euer.

A M E N.

Your faithfull and obedient ſubiect,
Gwalter Linne.

¶ In monstrum, quod libellus iste graphice depingit, ad Lectorum Candidum.

Apripedes Satyri: tetræ Stymphalides Hydra
Dira: Canis Stygius: Gorgones anguicomæ
Igne Chimæra furens rapido: Scyllæque triformes:
Monstraque si qua vsquam fabula prisca refert:
Portento huic nostro victricia sagmina cedunt,
Nec monstro immani cedere turpe putant.
Incesta siquidem & vecordæ libidine fervet.
Depascitque inopes, expoliatque bonis.
Mille, quibus miseros circumvenit, obtinet artes:
Tutatur leges mordicus vsque suas
Vertice vittato stulte nimiumque superbit.
Inque pios flammis sævit & igne nocens.
Orbis opes conquirit, opum sinuosa vorago
Æstuat, & nummis cuncta profana facit.
Portenti nomen Pestis tibi Maxima binis — P. M.
Exprimit haud dubie, Lector amice, notis.
Romuleæ quanquam Pater augustissimus vrbis
Cenceri falso iure proterius amat.
Scilicet est turpis Dominæ meretricis alumnus,
Quam sacri arcanum vatis adumbrat opus.
Cui, genius pronus studia in contraria Christo. — Antichristus.
E' Graio nomen non malem fonte dedit.
Nam vere (mihi crede) pios qui torret: egenos
Deglubit: sceleri Præmia magna locat.

ad Lectorem.

Qui pede ceruices Regum premit imperioso:
Atque tumet fastu turgidus Arsacio:
Venalesque malis sacros proscribit honores:
Obruit & verbi semina sancta Dei:
Connubiique suis socialia fœdera nescit,
Pacem almam frangit, dissidiumque serit
Collidit que armis totum feralibus orbem:
Fœnerat: annonas ære flagellat iners:
Diuinosque suis titulis postponit honores:
Et redimi sacris cœlica regna docet:
Monstrum hæc cuncta Deo patrans pugnantia, christi
Dici hostem merito, quis dubitare queat?
Sollicito hunc studio lector peruolue libellum,
Sat scio, vel lectus ter, magè gratus erit.
Non fuco, at vero depicta colore placebit
Portenti facies prodigiosa trucis.
Dispeream, nisi vera magis, quam oracula Phœbi
Delphica, vel sortes Diua Sibylla tuæ.

J. A.

Saint *Paule*, to the *Theſſalonians*, the *ſecond Epiſtle and ſecond Chapiter*, beginning at the firſt verſe &c.

BRethren we beſeech you by the comming of our Lord Ieſus Chriſt, and in that we ſhall aſſemble vnto him, that ye be not ſodenly mooued from your minde, and be not troubled, neither by ſpirit, nor by wordes, nor yet by letter which ſhoulde ſeeme to bee ſent from vs, as though the day of Chriſt were at hand. Let no man deceiue you by anie meanes. For the Lorde commeth not except the departing come firſt, and that, that man of ſin be opened, euen the ſonne of perdition, which is an aduerſarie, and is exalted aboue all that is called God or Gods ſeruice, ſo that he ſitteth as God in the temple of God, and boaſteth himſelfe to be God.

Remember ye not, that when I was yet with you, I tolde you theſe things? And now ye know what withholdeth it, euen that he might be reueiled in his time. (For the miſterie of iniquitie worketh alreadie, till hee which now onely letteth be taken out of the way.) And then ſhall that wicked man bee reueiled, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the appearance of his comming: euen him, whoſe comming is after the working of Sathan, with all lying power, and ſignes and wonders, and with all deceiueableneſſe of vnrighteouſneſſe among them that periſh, becauſe they receiued not the loue of the truth, that they might haue been ſaued. Therefore ſhall God ſend them ſtrong deluſion, that they ſhould beleeue lies, that they all might bee damned, which beleeued not the truth but had pleaſure in vnrighteouſnes.

But wee are bound to giue thankes alway vnto God for you, brethren beloued in the Lord, becauſe that God hath from the beginning choſen you to ſaluation, in the ſanctifying of the ſpirit and in beleeuing of the truth, whereunto hee hath called you by our Goſpel, to obteine the glory of our Lord Ieſus Chriſt. Therfore brethren ſtand faſt, & keepe the ordinances which yee haue learned, whether it were by our preaching, or by Epiſtle. But our Lord Ieſus Chriſt himſelfe and God our father, which hath loued vs and giuen vs euerlaſting conſolation, and a good hope through grace, comfort your hearts, and ſtabliſh you in all doctrine and good. dooing.

2. Thes. cap. 2. ver. 8. 9.
And then shal the wicked man be reuealed, whō the Lord shal consume with the spirit of his mouth, & shal abolish with the brightnes of his comming, euen him whose coming is by the working of Sathan, with all power and signes, and lying wonders.

Ball. Coll.

¶ The beginning and ending of all Poperie, taken out of certaine olde prophecies more then three hundreth yeeres agone: and nowe faithfully set forth to the amendment of this present age.

(·.·)

The interpretation of the words of Christ, Math. 16. verse 18.
Thou art Peter, and vpon this Rocke I will build my Church. *Which the Pope ascribeth vnto himselfe.*

THe Pope (because his estate might seeme the holier) toke the holie Scriptures & Christ himselfe to defende and maintaine it withall. As Lucius Silla dealt by the Romanes, who vnder cullor of good intent deliuered thē from the Marianes, but afterwards betraying the richest and honestest men, he imprisoned, spoiled and killed them. Might not such another part be plaied with vs? yes and (the more pitie) it is come to passe alreadie. And still he would kepe vs vnder, with the woords which Christ spake vnto Peter, Thou art Peter, &c. which woords in no wise do serue for his purpose. But commonly is it seene, that all things so begun, come to an euil end, as is to be seene by ȳ whole popery. Better might they haue bene suffered, if

they had ruled with clemency in peace and tranquilitie, not with rigour and tyrannie: likewise if they had rather forgiuen, then still persecuted to death. But truely, the Wolfe (while he is in prison) deuoureth no sheepe, though neuer so many were with him in captiuitie, but beeing at libertie, it behoueth euerie man to take heede of him.

CHrist said to Peter, *Math.16.* Thou art Peter &c. *Petrus* in the Greeke tongue, is as much to say as in the Latine *saxum*. In the English, a Rocke, and therefore of Christ he was named a Rocke, because hee had beene constant in acknowledging the holy Catholike faith, and not wauering hither and thither, as the common people are wont. Vppon the same rock, that is, vpon this same stedfast knowledge of fayth, wil I build my Church. And whosoeuer doth stande stedfastly vnto the same, hell it selfe shall not preuaile against him, much lesse shall men.

Like as S. Augustine in his sermon vpon thys place, doth attribute these words (Vpon this Rock) to our Lord Jesus Christ, and not to Peter, saying, this is the meaning of it. Thou art Peter, and vppon the same Rock which thou hast confessed & acknowledged, saying: Thou art Christ the son of the liuing God, will I build my Church, vpon me I wil builde thee, and not me vpon thee. But such as wold men should be builded vpon men, sayd thus. I hold of Paule, I hold of Apollo, I hold of Cephas, which is Peter. The other sort which would not be builded vpon men, but onely vpon the Rock Jesu Christ, saide. I holde of Christ &c. Augustinus. Erasmus Roterodamus.

I meruaile therefore (not a little) at certaine people, that weest and wring this place, & forcibly apply and ascribe the same to the Pope, as if it onelie appertained vnto him. But sithe his Church (which hee nameth the Catholique Church) is not builded vppon Christ, but vppon himselfe, howe is it possible that the foundation can be so strong, mighty & durable. Yet doth he set forth himselfe with ỹ holy Scripture, which in no wise dooth serue for him. Neither doth Cyprian agree with him, where as hee speaketh of saint Peter, vpon whom the Church was builded. For saint Peters confession and knowledge, and the Popes agree, euen as fyre and water, for what comparison is there betweene Christ and Beliall? if the Pope in faith & liuing, were to be compared to Peter, then were there some hope to be had. But hee is no better then a corrupt & vnprofitable salt, hauing lost his sauour, wherto doth he serue? scace to ỹ dunghil? And therfore is he decayed. Yet the Pope, because the Scriptures woulde not maintaine him, hath fought another meane or way. As is to bee seene and read in his Chronicles.

Howe long the Bishoppes haue beene in the Church, and when: with the beginning likewise of the Pope.

The Christians had but Bishops vntill the time of Constantine, *Anno.* three hundred and xi. And these Bysshoppes did nothing but study the holy Scripture, and taught the Gospell to the people, and exercised the same, and liued soberly. The bishop of Rome had no dominiõ ouer Rome as he hath now,

he was a Curate vnto them, and that was all. And Bishops generally (according to their vocatiō) taught the people the kingdome of God, and comforted & fed the poore. The Commons gaue them money, with other necessary thinges which they dealte among the the poore people, as the Apostles likewise did. There was much spite wrought against them by diuers great & mightie men, which they were faine to suffer. Few of the Magistrates were of their side, if by chaunce one helde with them ten were against them: as both the Emperours and Popes Chronicles testifie, yet did they suffer all thinges with patience. Besides, the Common people laboured truely and holpe one another, and where as they might be surest, there gathered they togeather. So likewise did holie Anthonie in Egypt, who wonne many vnto Christ. And they encreased daily, in so much that there dwelt certaine thousandes of Christians in the wildernesse of Egypt, and liued according to the Gospell, giuing thē selues to daily labours and to mortifie the flesh. This witnesseth S. Ierom.

But when the foresaid Constantinus Magnus had ouercome and subdued cruell Maxentius which persecuted all Christians, he gaue licence to the Christians being scattered abroade, to builde Churches, & openlie to preache the Gospell, giuing them also certaine great gifts towards the same, but not the Cittie of Rome, neyther yet landes nor people, as the Pope alledgeth in his lawes. *Distinct. 96. Constantinus*, but kept them to himselfe, his heyres and executors: and Constantius his sonne had the possession of Rome euen as Constantinus his Father had before him. After Constantius

Constantinus gaue not Rome to the Pope

stantius, Iulianus likewise, Iouinianus, Valentinianus, Gratianus, and so forth.

We reade no where that the Bishop then inuaded the Romaines, neither that hee kept any manner of warres, but liued peaceli. Yet the Bishop with the Christians were many times inuaded by the Emperour. Such Emperour such Bishops.

But when Iustinianus (after the birth of Christ, v. hundred and six. yeares) became Emperour, he redeemed the Bishops out of their miserie, and did much good vnto them. After him raigned Iustinianus his systers Sonne, which was so righteous, that he compiled and set in order all the institutions of the Emperours of Rome, which now are called the Emperiall Lawes. He builded diuers goodly Churches at Constantinople, and gaue them great riches, yeerely fode and sustenaunce. And by this meanes the Bishops became somewhat more wealthy then they were before. The beginning of the Popes riches.

In the yeere fiue hundred and fourescore, Gregorius Magnus (the first of that name) was made Bishop of Rome, Mauricius de Cappadocia, being Emperour, who was the first ỳ came out of Grecia. Now when the Bishop of Rome was become some what mightie and rich, (as I saide before) then fell he at contention with the Emperour, insomuch that Mauricius became enemye vnto Gregorie, at what time the Bishoppes were yet persecuted, as being faithfull.

Whiles the Emperour continued in persecuting of them, God permitted a plague to come ouer him, so that he was taken prisoner by Phocas, who was chosen Emperour in his roome, and caused him to be beaded.

When Phocas (in the yeare fiue hundred and three) kept his seat at Constantinople, and the Occidentall Empire, that is, Rome, Italie, Fraunce and Germanie) were without a heade, the Vize Emperour beeing slaine of the Goattish king Theodorico. The Bishop of Rome thought it a very fit time to gette vnto him the dominion of the vize Emperor, that Rome might not stand open as a praie to euery man. And for that cause Bonifacius the thirde went vnto the Emperour Phocas, to obtaine of him, that as in temporall dominion, euery man toke the Emperor for ỹ chiefe head of all the world, so likewise ỹ Bishop of Rome might be the chiefe Bishoppe in Christendome. Wherupon it must needes followe that he shoulde haue landes and men withall.

Practise to get landes and people.

When and in what Bishops time this name Papa began.

Whilest the Emperour of Rome kept his seate at Constantinople, the Bishoppe of Constantinople wrote himselfe the chiefe Bishop, because of the Empire. This shrewdly troubled Bonifacius the Bishop of Rome, who went for the same purpose to the Emperour Phocas, praying him instantly to graunt to the seate of Rome his Imperiall priuiledge, from henceforth to be a Bishop aboue all Bishops, that is, *Papa patrum*. And the Bishoprike of Rome to be named the chiefe of all Bishoprikes.

Although this priuiledge at the fyrst might hardly be granted, yet in the ende hee obteined it, by continuall sute and begging: yet will they not be a knowen of this now, but saie that the Pope is the supreame

preme head, and his Romish Bishoprieke to be aboue all Bishoprikes by Gods ordinance. *21. Quamuis & Distinct. 22. omnes.* And the Emperor Constantinus, (say they) shoulde haue giuen this priuiledge to the Pope and his Bishoprieke, to bee aboue all other, which likewise appeareth by their owne *Decret. Distinct 96. Constantinus.* They may make of the priuiledge whatsoeuer they will, while it serues for their profite. And thus haue they written it in their owne Decreas. Thence commeth the name of the most holy father the Pope. The same haue they afterward, coloured with Christ his holie worde, and with Peter, otherwise it should haue had no likenesse of truth.

But how agree these things togeather? Constantinus first graunted the priuiledge, Gregory the third brought it to passe by Phocas, and afterwarde must Christ confirme the same. Haue the faithfull old Bishops before Constantines time bene so ignorant that they vnderstoode not the holy Scriptures? then is it no marueil that they were persecuted, for if they had set forth themselues betimes with Christes wordes, they might haue ben in better case.

If they had such power of Christ, what needed they to entreate and flatter the vngodlie Emperours for it? When Christ chose Paule to bee an Apostle among the Gentiles, it must needes be, that hee went and did as hee was commanded, needing neither Emperous nor Kings confirmation to the same, and continued vntill such time as the Emperour did behead him. After that forr was Paule made Pope, and Peter was crucified. Therefore hath it another meaning then the Pope alledgeth. And of ỳ same words *Tu es Petrus*, they haue made them a lawe contrary to

the doctrine of Christ and the Apostles, and the liues of faithfull Bishops.

THe same Bonifacius the thirde of that name, when he had obtayned the chiefe Bishoprieke of Phocas, immediatlye after hee wrote himselfe Pope Bonifacius. Then hee gathered all his Bishops and Priestes togither, and kept a councell at Rome, and declared there openly that from that time forward a Pope being chosen by the priesthood and the common people, should bee taken of as much authoritie, as if hee were created and admitted by the Emperor. Lo, heere may wee see the first thankes or reward that the Pope gaue to the Emperour for the priuiledge granted vnto him, taking away from him his old rights which were and had been the Emperours, since the first Christian Emperour was. That the Emperour should make no more Bishops, but the Pope, so that the Bishoppes should be more obedient to the Pope then to the Emperour, and should dispatch all their matters at Constantinople without the Emperour. And thus began he priuily to rule and command his maister the Emperour, of whom hee had begged the priuiledge. The same was not presently attempted by force, but the Pope suffered the Emperor for a time to haue his deputie still at Rome, which admitted the Pope.

Now that it was come to such passe, that the popes power shoulde breake out, he tooke vpon him to be aboue the Emperour. And therefore, after the birth of Christ seauen hundred and eightéene yeres, when Leo the third of that name, being Emperour, did put downe Germanum a Patriarche at Constantinople, and

and in his place set Constantine. The Pope of Rome sent Gregory the third vnto the Emperour, & wrote vnto him, that he should put Constantine into his place againe, which the Emperour would not do.

There began all the mischiefe at once. The Pope found the meanes that all Italy fell from the Emperor and forsoke him (which no other before attempted, but they rather patiently suffered persecution) hee also cursed the Emperour, thinking when the Empire were deuided within it selfe, hee would be Emperour, for hee had already gotten him a great name among the Princes & Gouernours, & thought it meete, not onely to be the chiefe and head by name, but also in might and power, whereupon hee kept Rome to himself, & by vsurping authority he graunted the Empire to whom hee would and listed.

How the Pope came by Rome.

When Constantinus the fift, the Sonne of Leo the third was Emperour, being somewhat offended with the Pope Zacharius, by reason of his father, whom Gregorius suffered to dye vnder his curse in Messambria, and caused all Italy to fall away from him. He purposed to haue brought them againe vnder his subiection, Zacharias the Pope fearing least Constantinus might shoren his winges againe, sought another maner of meane, then *super hanc petram*, vppon this rocke, that is to say himselfe. He sent for helpe vnto Pipinus the Administratour of France for to be ayded, promising to make him King of France, with the fauolire and good will of the Magistrates and rulers. Was not this done likewise in

despight of the Emperour? And thus was the Romish Empire deuided, one tooke hold here, and another there, but the Pope kept Rome as his owne.

¶ Pipinus the first King made by Pope Zacharias.

HEre haue you the first king made by the Popes power, and the fauour of the rulers and gouernours, according to the tenour of his spirituall lawes, *11. q. 1. Te quidem.* But this Pope died the next yeare after, and Stephanus the second came in his steade, the which had much sorrow and trouble by king Astulphum. Hee likewise called vnto Pipinus to assist the Church of Rome, in somuch that the king Pipinus tooke his part, and did driue king Astulphum away from Rome, and gaue the Pope Stephane the Citty Rauennam, with diuers other Citties.

And so is the Pope successiuely become a Ruler aboue Emperours and kings, and all Christendome vniuersally. And hath forsaken the holy Scriptures, the Gospel, the fotesteppes of the auncient Fathers, pouertie, sorrow, care, and all other kindes of persecutions and troubles, &c. How can he then be the most holie Vicar of Christ, and successour of saint Peter? wee finde written. Deare brethren bee my followers, as I am the follower of Christ. If the Pope with his company doo follow Christ, then is it reason that we likewise followe him. But of their deuilish and abhominable rule and doctrine, there is no one iote in scripture. There is neither Peter nor Paule that will know them, much lesse will Christ himselfe

1. Cor. 11. 1

himselfe know them. Thus shall they be answered *nescio vos*. I know you not. *Quia operati estis iniquitatem*. You haue set foorth your owne naughtines *in summa ebrietate sicut fortes Ephraim*, in all filthines and diuers other kindes of vngodlines (which be not to be written) with the skyll of this world. Matth. 25 12.

LO, hitherto haue you had in writing the beginning of the Pope, the augmentation of his state, and thirdly his full power and might. Now shal you likewise behold and see the same in the old painted figures following. Albeit many olde and faithfull fathers perceiued, and sawe it well, yet durst they not clearly set it foorth, except onely by figures. Trusting alwaies, that through the mercy of God a time should come when they might bee brought to light. And so clearly set forth, that it were impossible more lightly to paint them. This will wee now do for the pleasure, and to the profit of such as can not reade. To make proofe whether they bee able to know a Lion by his clawes or no.

The

Here sitteth the Pope in his pontificall robes, with the holy Ghost aside of him, and a Beare on either side, into whose mouthes he casteth money.

IN this estate began the Bishop of Rome to set himselfe. *Anno.311.* in the time of Constantinus Magnus, (as before saide) who ouercame Maxentius, and granted ꝟ Christians liberty to builde Churches, giuing exceeding great gifts towards it but neither landes nor liuing nor yet ꝟ cure of Rome, as they say he did. When they had felt ꝟ pleasing sauour of riches which they daily coueted more & more, thē was Gods word laid aside.

After-

Afterward, they ouercame all thinges (as they do yet) with money, making subiect vnto them, Emperors, Kings, Dukes, Lords, lands and people. They had well learned the words of Phillip King of Macedon, who saith: That there is no Land, Towne, or Castle so strong, but it may bee woone if a Mule laden with money may enter into it.

Thus haue they first sette aside the true Rocke, which is Christ, secondly, the fortesteppes of Peter, and lastly, all manner of tribulations and persecutions. Their Church they haue builded vpon themselues, therefore can it not long endure or continue. They haue sought also their helpe by worldly powers, which the Beares signifie, and represent in this figure. If they had continued in their true vocation, Christ woulde neuer haue forsaken them, but when they fell frō him, and notwithstanding would maintaine all their doings with these words, Vpon this Rocke, &c. Christe went from them. And immediatly after they sought other helpe, wherwith they stil continue, yea, and take to defend themselues against Christ himselfe.

This fall of the Bishoppes first broke out clearly by Pope Zacharias and Stephen the seconde, against the Emperour Constantine the fift, when they perswaded Pipin the Lieutenant of Fraunce, to helpe the Pope against the Emperour, & so doing, the Pope would make him king of Fraunce, Italy, and Germanie, with the fauour & good will of the Magistrates and Rulers.

Wherwith doth the Pope defend his Church now? with Christ or with Beares? that is, with worldlie

power and ſtrength. It hath right well bæne perceiued hitherto, and is as clære as the Sunne, that the Beares ſignifie worldly might and cruell people. We
2. Sam. 17. 8. v. finde it in the ſecond Booke of Samuell, the ſeuententh chapter, where as Huſhay reproued the counſel of Ahitophell, ſaying vnto Abſolon, thou knoweſt thy father and his men, how they be ſtronge, and are chafed in their mindes, euen as a Beare robbed of her whelpes in the field. &c.

It ſuffiſeth not to ſay, I am the chiefe Biſhoppe I haue the roome of an Apoſtle, I ſyt in ỳ apoſtle ſtole. *Petrus* muſt preach, *Paulus* muſt alſo preach. While the Pope nowe followeth not Peter and Paule in preaching, teaching, and feeding of Chriſtes flocke, as the Commaundement ſpecifieth, hee ſytteth beſides the Apoſtle ſtole, and the ſpirit of God ſhrinketh from him, the which more ſtrengthened him then all the Beares of the world. But the childe of perdition with his great tranny alſo (euen as Iudas) muſt nædes be ſet foorth and be knowne.

¶ Heere

¶ Heere the Pope in his Robes thrusteth downe the Eagle with the Floure-deliis at the ende of his staffe.

THe crowned Eagle doubtlesse signifyeth the Emperour of Rome, whom the Pope vnder pretence of holines, hath alwaies stopped with ỳ Floure-deliis, which is the French king. And hath robbed the Emperor of all maner of lãds, and people, substaunce, and riches, as before is sufficiently declared. The Pope, fearing least in proces of time, the same thinges

might be taken from him, and that the right heyre and Lord might fortune to recouer them againe, as oftentimes hath happened to certaine Emperours. Hee daily more and more sought after the ayde of worldly Princes and Rulers, by whose force hee resisted the Emperour, contrary to all right & reason. Neither was he so contented, but prouoked also other to inuade the Emperour. And by this meanes hee became to beare rule aboue all.

This same appeared by Constantine the fyrth, for when Zacharias the Pope coulde not obtaine hys purpose of him, he ioyned with Pipin, a Lieutenant of Fraunce, and made him King thereof, which was a way and meane to bring the Empire vnto Fraunce. Is this any other thing, then with the assistaunce of the Floure-delis, to resist the Emperour? Yea, and vnto this present day it is commonly knowne, that the Popes haue alwaies more fauoured Fraunce then the Empire. For what soeuer these two possesse, hath beene in time past, vnder the Occidentall Empire, and to the intent it bee not taken from them againe, they sticke harde togeather, *Et viuit ex rapto, non hospes ab hospite tutus.* that is, The Pope liueth by those things which he hath robbed from the Empire. But hee that sayth so nowe, is named an Hereticke, and no where ire.

¶ Heere

¶ Heere kneeleth the Pope, and the hand of God threatneth and rebuketh him, but a Foxe doth counsell the contrarie.

IN the second Booke of Moyses the thyrde Chapiter, God sheweth vnto Moyses out of a fiery bush what he should do. Euen so is heere the hande of God, painted in a Bushe ouer against the Pope, sitting vpon his knees, threatning and rebuking the Pope, because he doth wholy apply himselfe to the riches and dominion of this world, which is contrary to the vocation and nature of the Apostolicall function.

Such threatnings, admonitions and warnings, haue many yeeres agone been giuen to the Pope, by many and diuers faithfull men, yea, and though certaine Popes would faine haue amended it, it coulde

not bee, for it were a great abuſe to the Church of Rome: neyther would the Fores ſuffer it to be done, that is to ſay, the Cardinalles, Notaries, and other of that Sœ, who euen at this preſent pul backwards, fearing that if the Pope ſhould folow *Peter* and *Paule* in doctrine and life, then muſt they likewiſe become poore. Nowe that the Fores ſignifie ſuch as appertaine to the vnfaithfull Princes and Gouernours, the ſame you ſhall find in S. Luke, where as Chriſte called Herod (the Emperours deputy at Ieruſalem) a Fore. But whiles the Pope heareth not the voyce of God, hee deuiſeth and practiſeth al waies & meanes to ſubdue and bring the Emperour vnder his power and dominion.

Luke.13.32.

The Pope hath the Eagle by the throate, and foyneth at the other byrds likewiſe with his three-forked Scepter, and the ſame ſaith, a Monke is agreeable to ſcripture.

When a man is taken by the throate, then muſt he nædes do whatſoeuer his aduerſarie requireth. How long and what maner of practiſe and ſubtiltie the Pope vſed vntill ſuch time as hee had gotten the Empire vnder his ſubiection, is not neceſſary hære to be touched, ſithe it is mentioned before. But this is very mæte to bæ

knowen, after what sorte hee handled the Emperour when he tooke him: to wit, the Eagle by the throate? In the time of Iohn the twelfth, & Otto the first, there was stablished a greeuous, intolierable, and hurtfull othe to the Empire, to bee sworne of all Emperours in this manner.

The othe of the Emperour to the Pope.

I Otto the good, promise and sweare vnto thee Pope Iohn, my soueraigne Lord, by the Father, Son and holy Ghost. &c. That (if I come to the Cittie of Rome) I will exalt and promote the holy Church of Rome & thee, as Ruler of the same, to my power and abilitie. And furthermore, that thou shalt loose no part of thy lyuing nor dignity which thou hast, with my will, counsell, or assent. And within the Citty of Rome, nothing to be commaunded or instituted (concerning things belonging vnto you, or the Romaines) without your counsell. And all the lands (which shall be belonging to S. *Peter* vnder our iurisdiction) shal be restored vnto you. And whomsoeuer I permit to the gouernment of Italie, him will I likewise binde by his othe to be assistant vnto you, and a defender of the lands and possessions of S. *Peter* to his power.

The Pope had the power to stablish and set forth this othe, by aucthority (and according to the tenour) of his spirituall law, *xii. q. i. clericus.* Is this any better then taking the Eagle by the throate? Thus became Otto the first Emperour of Germany, with al his successors, very bondmen, and the most richest and mightiest Empire and kingdome of the worlde, was in bondage, and remained vnder the Popes power and dominion.

Thus is the tempozall gouernment euen heere ouer-

ouerthrowne. The Popes before were seruants, and the Emperor a prince and gouernor ouer all the Empire, but now the Pope is become the gouernour ouer all, and the Emperor a seruaunt, insomuch that he must kisse the fæte of his subiect. A faithfull and true Germaine Emperor, ought rather to haue granted to be torne in pæces. Fye vpon such shamelesnes before God and the worlde, for this wickednes can with no manner of Scripture be prooued, except only by their owne deuilish & vngodly lawes, which the Monke standing hære by the Pope confirmeth. Yea, and to be euen as true as the holy scripture.

When a true and naturall Germaine-hart remembreth well this stinking pride and presumption of the Pope, it is for anger like to burst a sunder, that the valiant and mighty Germaine Emperours haue suffered themselues to be made such fooles and iesting stockes, as to kisse the fæte of so vngodly a creature. I beleæue yͤ if it were not to vile a thing, they must haue kissed the Popes hinderpart, yet euery man might not come so nigh to the holy father.

At first it was not so, Constantinus the first and al his successors (as many as were Christians) made and chose Bishops, at Rome and euery where. Now the Popes make Emperours, Kinges and Bishops, and therefore foineth he likewise with his Scepter at the other birdes.

While nowe the Pope taketh vppon him the gouernment & rule of this world, so must hæ herewithall be sworn to his chiefe defender (the great Prince of this world,) that is the deuill, which the figure following dooth declare.

¶ Heere commeth the Deuill to the Pope, and giueth him his commandements, according to the which hee muſt behaue himſelfe in this his kingdome on earth.

WHileſt by the forſaking of Gods word, and by the perſuaſion and illuſion of the deuill, (which is a prince of this world) the popes (as aforeſaid) became ſucceſſours, and deputies vnto him, as their chiefe gouernour heere on earth. They haue now no more to doe with God, Chriſt nor his doctrine. For Chriſt ſaith, Iohn. 14. The prince of this world commeth & hath nothing in mee, and in Iohn the 12. Now is the iudgemēt of this world, now ſhall the prince of this world bee caſt out. Thus can the Pope haue no part with Chriſt, cōcerning the kingdome

dom of this world, whileſt his chief miniſter ỹ deuil hath nothing in him. How can they now defend the patrimonie and poſſeſſion (as they name it) of Chriſt and Peter? Chriſt had not where to laie his head in. And Peter forſoke his poore Fiſher-boat, with his patched Fiſher-net alſo. Math 8.20. Luc.9.58.

Chriſt ſought not worldly riches (as many couetous perſons dw, which gather and heap great ſubſtãce togither, which they dare not ſpẽd themſelues, to the ende they might leaue much behinde them for their executors) but hæ was ſent from his father to teach and ſuffer perſecution, which he fulfilled. Euen the verie ſame left hee to them that bee his ſeruants, for a teſtament, ſaying, I ſend you foorth, as my father hath ſent me, as ſhæp among the woolues if they perſecuted me, they ſhal likewiſe dw the ſame vnto you, for the ſeruant is not greater then his Lord. Hære finde we verie litle of the kingdome of this world. Mat.10.16. Luc.10.3. Ioh.13.16.

And thus is all the Popes boaſt and preſumption nothing worth. For he is none of the childzen of Abraham. (All be it, he write and faine himſelfe to be the follower of Chriſt) but he is a childe of the deuill, whoſe words and workes hee followeth diligently alwaies. And this his owne doctrine and life verifieth forbidding meats, times, and wedlocke, & maintaining whoredome, with many more other abuſes which be not to be ſpoken.

Hæ that heareth Gods words, and dwth accordingly, is of God. Then muſt he nædes be of the deuill, who is alſo a father, but yet of lies, and whoſoeuer followeth him, goeth about with lies. Ioh.8.47. 1.Ioh.4.6. Gen.3.4. Ioh.8.44. 1.Ioh.3.8.

THe deuill is the prince of this world. And the Pope writeth himselfe also a gouernour of the world as hauing receiued the same of him that had power to deliuer it. The deuill from the begin-
Ioh.8.44. ning hath bæn a murtherer and a lier, and the authour and father of all lies. The same chargeth hæ likewise his officers and seruants withall, for hæ would giue them nothing, if they should not dw his wil. Euen so all ý belongeth to the Pope, is nothing but murther, lies, and deceit, *ita patrem sequitur sua proles*. No Crow becommeth white with washing, now both crisame and baptisme is lost: and therefore will the Lord subuert and ouerthrow them, as it is (God be praised) begun alreadie. Yet they think still as they got it, euen so to kæpe it, as it is to bee sæne by the figures following.

¶ The Pope thrusteth the Lambe through with his sword. And therefore the deuill giueth him the keyes, that is, power and might.

ALbeit the pope boasted and daily cried that his keyes were of Christ, though it be nothing so. The old fathers perceiued the same right well, and therefore haue they painted here, the deuill with the keyes by the pope. Because that all the authoritie which he hath here on earth, commeth not from God, but from the deuill. For how could the power of God be with the sword that killeth the Lambe.

The deuill is the father, and the Pope the sonne. The deuill is a prince of this world, and this rule hath he giuen vnto the Pope, as his heire, with all maner of worldly might and power, the same is signified by the keyes, the rodde, and the sword. And who soeuer obeyeth him not in this his power and dignitie, the same doth he scourge first with the rodde, to admonish him, and curseth, &c. If that will not helpe, then must hee die with his sword as an heritike. The sword of the spirit which Paul speaketh of, ought rather to proceed out of the Popes mouth, if hee would be named the successour of Peter. But such kinde of liuerie he weareth, as is sutable for his maisters seruice. And the same the figure following sheweth.

Ephe. 6. Hebr. 4.

¶ The Pope in his pontificall robes and treaſure full of Duckets, with the keyes kept by the ſerpent: and the poore Lambe with his head cut off.

THe deuill is the wily ſerpent, the which yet ſtil by wilines aduanceth the Popes power, ruleth the ſame and kæpeth it in ſtrength. Inſomuch that by that mean, hee hath almoſt ſubdued, and brought vnder his dominion all Chriſtendome, ſome he ſeduceth, with mony, & therefore be his ornaments full of ducates, ſome again with his falſe and fained hipocriſie, hauing a croſſe in his hand. Some by might and

& power. So that partly by the sence of ỳ crosse and keyes, & partly by the deuil & the helpe of Fraunce hæ subdueth altogither. And it goeth with the Pope, euen as in Apocalips 13. is written: That as many as will not worship him, shall be killed. And all his men be marked, so that no man dare buy or sell, saue hæ that hath the marke in his right hand or in his forehead: there falleth the Lambe euen to the ground, the Pope headeth him, and he must die. In all these doings he hath kept himselfe with the Cocke, that is Fraunce, signified by the Cocke, which helpeth him to suppresse Gods word, & al this vnder a pretence of fained holines: so that he hath obteined the rule both in spirituall and temporall matters ouer all Christendome. And with the assistance of his wolues hæ treadeth vnder his fæte all rulers and gouernours that they can go no farther then he permitteth them, as the figure following declareth.

Reu. 13. 15.

The Popes marke.

The

¶ The Pope ſtandeth vpon the Emperiall Crowne, hauing a Raſour in his hand, and the Wolfe the Swoord.

TObe a foteſtoole, is ouer all the world a vile and abiect thing. Neither might the Emperour come to a lower degree, then that hee and all other worldly rulers, muſt lie vnder the Popes feete. Dauid could write no greater honour vnto Chriſt in the Pſalter, then that his enemies ſhould become a foteſtoole vnto him. And ſo was it the moſt paine and ſpight to the enemies to lye vnder the feete of him that ouercame them. Thoſe that be ouercome muſt doo vnto the conquerour, what ſoeuer he will.

Pſal.110.1. Math 22. 44. Act 2.34. 1.Cor.15.25 Hebr.1.13.

And so now the Pope ruleth the Emperial Crowne euen as hee list, and hath laid it vnder his feete, that is, vnder his power. And hath so vtterly subdued the same, that it is more to be lamented, then largely described.

It was not enough that the Pope had spoyled the Empire both of lands and goods. But he must also haue the sword withall. To the end that euen as the sword appertaineth to the high powers for the defence of lands and people, and for the weale of the good, & punishment of the euil. He might likewise defend & keepe therwithall whatsoeuer hee had taken from the Empire. Neither is it against kinde. For a wolfe to plaie the tirannous beast, especially among sheep, and therefore must hee also haue weapons to plaie the Butcher & murtherer with, but this onely among Christians, farther dare he not swell. Concerning these rauening wolues hath Christ and his Apostles left many warnings behinde them to teach vs to beware of them. But the Popes valour is so sharpe, that before a man can looke behinde him, (or that hee scarse feeleth it) hee is wounded with the popes mischief, wickednes, and vngraciousnes. And thus much the valour signifieth.

Wis.6.3. Rom.13.1. Tit.3.1. 1.Pet.2.13. 14.

1.Reg.13.14 Deut.13.5.

Mat.7.15.16 Luk.6.43.

Psal.52.1. 2.3.

Now therefore, seeing the Pope hath set his seat aboue spirituall and temporall powers, yea and entreth into the iudgements of God, ruling the consciences of men. And such as heare him not, hee punisheth with the bloudie sword. Christ for his promise sake and the glory of his name, will suffer it no longer, but hath alreadie thrust him away from him, as the figure following sheweth.

Dan.11.36. 2.Thes.2.4. 1.Ioh.2.18.

¶ The Angell taketh the keyes from the Pope, but yet hee remaineth proud in his power.

IT goeth heere to woorke with the Pope as it did with Saul, which was put downe by God, and another annointed King before he was all togither put out of his dominion. Saul thought forasmuch as the Prophet had annointed him King by the commandement of God, that he might doo whatsoeuer he would, yea and that by law. Such pride & disobedience suffred God for a time. But it was rewarded with no mean death, for he slue himselfe in despaire, and so the pope

1.Sam.13. 13. 1.Sam.15. 28. 1.Sam.16. 13. 1.Sam.28.6 1.Sam.31.4.

now, being neither ordeined of God, Christ nor his Apostles, yet thinking to liue quietly now that hee hath brought all thinges in subiection vnder him: God sendeth an Angel which sodainly pulleth away the Lions skin from the Asse, and maketh him a mocking stocke to all the world by his holy word, insomuch that hee knoweth not now which way to goe out nor in. And although he be suppressed of God, yet, will he not shrinke or be abasht, but kæpeth the rodde still in his hand, therewith to subdue the consciences of men, and remaineth puft vp as a toade, or a bolde Iud. 9. Cocke in his pride by certaine people, which arrogancie that hee may maintaine against the will of God, hee sæketh counsell (as Saul did by Phytonissa) not by God but by the deuill, and by all the deuilish people tirants and traitors of this world. Therefore is he set forth in the figure following without anie crosse, and his booke shut vp, and hee is beset about with Beares. 1. Sal. 24. 4. Leu. 20. 27. Deut. 18. 10. Act. 16. 16.

The

¶ The Pope enuironed with Beares.

THe Popes hollownes is now almoſt come to light. And it is ſo farre gone with him, that he ſaith, if nothing helpe me, yet helpe mee the deuill and all his houſhold. It was not vnknowen vnto him, that he might not defend himſelfe with the holie ſcripture, which is directly againſt him, and therfore hath he ſhut his booke and taken it to himſelfe. Commanding vpon great paines and vpon his heauie curſe, ꝑ no man read in it, leaſt men ſhould perceiue that his dignitie could not bee proued by the ſame. And now hath hee ſet himſelfe among the Beares,

before and behinde, aboue and beneath him, that is, among mightie Princes and men of warre, which helpe him to mainteine his dignitie, to the ende that this booke, with his whole power also bee not taken away from him.

HAth not this tiranny continued long enough among vs, yet is it not come to an ende, but let them suffer more that list. For I hope ỹ Lord of his endles mercie will defend and preserue vs. As for these Beares, blood suckers, & murtherers, notwithstanding their great crueltie, they would seeme to be most zealous Christians. What these Beares are needs no farther exposition, for wee see daily before our eyes what and who they bee. Neither is it greatly necessary to make rehearsall of their outragious tiranny in the destruction and murther of infinite people. For it is as cleare, as the sunne. The sunne hath not yet clearly licked vp the blood of the innocent Abel, neither hath the earth drunke it in: O God hath the blood of one innocent man cried to heuen for vengeance vpon Caine the first murtherer. How then can so many innocents blood be silent? when the tirants haue so long time bathed themselues almost to the very knees in blood, neither cease they as yet to leaue off. Heere needed also an Helias, which through the word of the Lord saide to King Ahab in Israel. Hast thou killed and taken possession of Naboths vinyard. Therefore in the place where the dogges licked the blood of Naboth, there shall the dogges licke vp thy blood also, &c. But it seemeth good vnto the righteous and mercifull God, as yet to delaie the time, that his people may learne to be the more patient, and vntill

1. Reg. 21. 19.

the

the pitte bee digged vp for the vngodly. Pſal. 94. for when the whole power of the Tiphones ſhall be once gathered togither, then ſhall ſodain deſtruction happen vnto them as did vnto Pharao and all his hoaſt.

As theſe giants called Tiphones (through the confidence they had in their great ſtature) endeuoured to conquere the heuens, ſo did Pharao the children of Iſraell, through the truſt he had in his great multitude.

¶ An Vnicorne thruſteth the Popes Crowne from his head.

NOw that the Pope through his owne falſhod and ſubtiltie hath gotten the reigne of this world by helpe of the deuil (for no true Chriſtian euer aſpired to ſuch a kingdome) hee, keepeth himſelfe therein: And though God haue put him downe, yet will

will he not auoide, but the righteousnes of God shall come and iudge, and vtterly destroy the Pope, and expell and driue him out of his reigne, which is the deuils, by whom he got it, with worldly power. And the same is signified by the Unicorne.

Let no Christian bee grieued though the Pope and other tirants do yet sticke fast to their dominion before the face of the world. Bee it sufficient for him to know the iudgement of God, & that the Pope must remaine and walke in the same state and life, so long vntill he happen sodenly to come vnder the gallows, and then shall hee hang without redemption.

Although the keyes, that is the power of absolution, is taken away from the Pope, yet is he set here in spight of all faithfull persons, to forgiue sin, vntil such time as the Sodomiticall sin bee accomplished. And then will God (euen as hee sent to the Iewes a Titus) send a Iehu also to Baals Priests, and suffer them, one to destroy another.

1. Reg. 18. 40
2. Reg. 10. 25.

But the Pope cannot bee put downe from this great dignitie and power, so sone as might bee wished, because hee hath the deuill the prince of this world to assist him, nor shall his destruction be vntill his enemies become as strong as Unicornes.

Psal. 22. 21. Dauid calleth vnto God. Psal. 22. Deliuer me from the Unicornes. By them hee meaneth doubtles his mightie and strong enemies, as namely Saul with his company: from whom he feareth that he shall in no wise be deliuered, except God helpe him. Likewise the persecutors of Christ be named in this Psalme Unicornes, by reason of their tiranny, wherein they were like to the kinde and nature of the Unicorne.

Thereof

Thereof writeth Iob. likewise, Chap. 39. Thinkest thou that the Unicorne wil be so tame as to do thee seruice? or to abide still by the cribbe? Canst thou binde the yoke about an Unicorne in thy forow, to make him plough after thee in the vallies? maiest thou trust him (because hee is strong) or commit thy labour vnto him, that he will bring home thy corne, or carry any thing to thy barne? no in no wise. For he is too exceeding strong, a fearefull and an vnruly beast. Iob. 39. 12

The verie true horne of saluation that shal ouerthrow all vngodlines (if you will spiritually vnderstand it) Zacharias reciteth. And whatsoeuer God hath done spiritually, that is, ordeined by himselfe, needes must it proceede in the world, for he is able to finde a sure defence for his owne, when his pleasure is, & afterwarde to breake the rod also of the vngodly and cast it into the fire. Luke. 1. 69

Seeing the Pope is mighty, and would not that any man shoulde be able to resist his power, needes must there come one more puissant and mightie then he ỹ shall lift him out of his nest, and ouercome him, and so shal he perish. In the meane while, let him defend himselfe as well as he can, for then all will bee lost. The axe is put vnto the rote of the tree, and the workeman striketh alreadie thereat, to pull out his rote from the ground, insomuch that men shall aske where did Babilon that great Cittie stand. Math. 13. 10 Luke. 3. 9

¶ By the Pope lieth a ſtrong Oxe praying, and the worldly gouernours behold it ſtill.

Pſal.22.12

IN the 22. Pſalme Dauid complaineth vnto God ſaying, Many Oxen are come about me, and fat Bulles cloſe me in on euerie ſide. There the Bulles and Oxen, doubtles do ſignifie the ſtrōg enemies of Dauid, King Saul with his adherents. But ſpiritually it apperteineth vnto the death and paſſion of Chriſt, theſe two haue through the helpe of GOD ouercome all their enemies, and that rightfully: but the Pope vniuſtly as hauing no right, hath almoſt brought vnder him all Princes, landes, Cities, and people,

people, so as all men must lie downe at the Popes feete & kisse them deuoutly, though they could wish to be dismist of it, if it were possible.

Secondarily, this Oxe is compared also to a common Artificer or poore husband man. Seeing the Oxe is a common rude beast, & fit for all painful and hard labours, in the fields and villages, but seldome bred in great cities, & is fed with no daintier meats, then haie and chopped strawe, &c. Yet now by the Popes vngodly and tirannish institutes so far is hee consumed, that hee cannot pull or drawe any more, yea, so sore is he soked (euen the verie marrow out of his bones) that he is no lõger able to stand, but lieth there, wishing deliuerance from the Popes tiranny, but all in vaine, for such as should helpe, stand still and are beholders onely, and euerie one putteth off from him, as if it appertained not vnto him.

By right, Emperours, Kinges, and Princes ought to put to their helping hands, to deliuer the poore Oxe out of his miserie, so might their owne busines prosper the better afterward. And their subiects should become the more obedient. For the holie Gospell hath taught them how they shall behaue themselues toward the potentates and Rulers, yea and doubtles they would dw it. But that in the Reuelation may some be seene, what they be that worship the beast And there wee haue the reason and cause why it cannot be otherwise. Finally of the patient Oxe there becommeth a grinning Beare, as the figure following sheweth. Reue. 13. 8

¶ Heere falleth vpon the Pope a grinning Beare with her whelpes.

NOw whileſt the Pope and his adherents continue ſtill in their outragious wickednes euen at this preſent day, and will not returne vnto the right way, no maruell though euery man bee vnwilling to abide his yoke, and that both the Oxen and Calues alſo become Beares. And it is to be feared, that if they proceed on without better hæd, at the laſt litle good will come of it. Fewe remember now that which moſt pitiouſly chaunced. *Anno. M. 25.* God ſaue vs frō ſuch

such another Massaker. I feare me if it should once againe come to that point, the Beare with her whelpes would deale otherwise, and set themselues to earnestly a worke. But God will preserue his people from the like, and neuertheles for all that drowne Pharao in the red sea. Not to speake now of other abhominations, what is it that of long time hath bæne vsed to kæpe Councels or parlaments for the word of God with so great pompe and pride? God the creator of vs all, hath not so gloriously set forth his actes, but with shæpheards and fishers kept his Councels, and briefly finished his diuine matters. And truely euen as we minde or affect his holie doctrine, so doth Christ aduance it.

Anno. M. 15 there was an insurrection betweene the spiritualty and the cõmonalty.

¶ A Foxe runneth away with the Popes Banner.

RAther then the Pope ſhould paſſe vnde-ſtroied, his owne family or houſholde would become Dwers of it. This ſame is ſignified by the Foxe, who before di-ſuaded him from God, but now ſeeing the Pope can reigne no longer, hee departeth from him euen like a maiſter of a hundreth craftes, as hee boaſteth himſelfe to be in Eſope, againſt the Catte which had but one thing to helpe her withall, but when the hunter came with his Dogges behinde them both, the ſimple Catte ran vp vpon a tree, and the ſubtil Foxe paide for all with his ſkin. Euen ſo

fareth it heere with the Popes family likewise: in many matters haue they bene hitherto trustie enough, but now that in time of need they finde him vnable to mainteine his wonted pompe, they can do nothing, and therfore they runne away with shame from the Pope, with goods and substance, which they haue gotten from him through their subtilties and falshod, and thus must he stand alone. Neither is it sufficient vnto them to runne away from him themselues, but moreouer they take with them also, all that longeth vnto him, his possessions, honour, and might, that is, they can no more helpe him with his decrees, for the holie scripture is against them, and too strong for them. And so do the Fores, & his might and power runne away together. Here may the Pope right well thinke on the Poet, where he singeth, *Donec eris fœlix multos numerabis amicos: Tempora si fuerunt nubila, solus eris.* When it was well with me, then had I many friends, but in my aduersitie they be all fled away. But truely the reward is reasonable. For such as haue clothed Saint Peter, be most worthie to spoile him againe. With craft and subtiltie did the Popery first come vp, and with the same must it come downe againe, to the ende that salt may returne againe to water from whence it came. Now therefore he sitteth naked and bare vpon his pardon chest, as a iesting stocke to all the world.

¶ The Pope ſitteth here naked vpon his pardon Cheſte, the husbandman mocketh him ſaying, his folly is right well knowen to euerie man.

AS much as wee haue written hitherto haue we ſæne in our time, but now reſteth this onely, that hee ſitteth not naked. Yet if wee ſpeake according to the ſcriptures, we ſhall finde the ſame prophecie to be on a good forwardnes. In diuers places of holie ſcripture it is mencioned, how God hath diſcouered Sodoma and Gomorra, Ieruſalem, & other lands alſo, and made them mocking ſtockes to all men,

men, and at last made them naked altogither. In the 16. Chapter of Ezechiell God speaketh in this manner, I will gather togither all thine enemies against thee, and will discouer thy shame before them, that they may see thy filthines. I will giue thee ouer into their power, they shall strippe thee out of thy clothes. All thy faire and beautifull Iewels shall they take from thee. And so let thee sit naked and bare, &c. Ezech. 16. 37. 38. 39. and 23. 28. 29.

These words with other moe, witnesse nothing els, but that God wil trouble their worldly rule and power, and vtterly destroy it. So much this figure here signifieth. That the Pope at last shall lese all his power, honour, riches, pleasure, his coffers with money also, and finally, is left without all comfort or assistance of the world, and sitting bare and naked, is become so contemptible that the verie husbandman mocketh him saying, Loe what a goodly Pope you be now? what is now become of thy rule aboue Kings and Emperours? where is thy godlines? where are thy pardons? what is become of thy cursing and banning? &c. I thinke thou bee but poore now, now thou must abide hunger and colde, and shalt be handled otherwise yet, for thou shalt be burnt in the fire, & be measured vnto euen as thou hast measured vnto other, &c.

To this ende or issue must it come, wherefore let no man be abashed, or account it incredible, because it seemeth as yet verie vnlikely to be so. The children of Ierusalem must needes to Babell and there suffer out their time. But what followeth vppon the same? when your time shall bee accomplished (saith 2. Reg. 24. 15. 16. 2. Chro. 36. 20.

Iere.29.10 the Lorde) I will remember you, and visite you a-gaine, and minister my worde vnto you & bring you home againe, and the lands of that king shall be o-bedient to many kings and people, and finally shall be subdued vnder the Medians. Euen so though wee haue bene faine to suffer a while, and as yet be, ne-uertheles, the vngodly shall not in such sort be shielded with defence, as if they were in the right way: but they shall come to an ende, and be reward-ded according to their wickednes, and shal pay dou-ble for that which they haue deuoured, as we finde it to haue happened vnto all the vngodly Empe-rours, Kings, Princes and high Priestes in the holy scripture. This same is witnessed not only by ỹ holy Scripture (whereunto they giue little credit) but by the prophecie of a certaine Nunne also, named Hil-legard, being one of theyr owne religious women, whose words are these following.

The prophecie of Hillegard.

ALl worldly Princes and the common people also, shall fiercely fall vpon you Priests, which hitherto haue abused me. They will wil turne you away from thē, and put you to flight. They shall take away your substaunce and riches, because that in your time, you haue not kept the order of your priesthoode well. These wordes will they speake by you. Let vs cast these othbreakers, robbers, and peo-ple replenished with all kind of iniquitie, forth of the holy catholique Church: for the holy Church is con-taminated and polluted by them. And therefore will God suffer also such things to come ouer you. Yea,

the

the kings of the world, shall assist them with theyr earthly power and might that shall withstand you. Your priestly dignity and annointing, they will esteeme as nothing worth. And to that purpose wyll they gather togeather in counsell, that they may driue you out of theyr dominions, because you haue driuen away the most holy & innocent Lambe from you, with your vngodly and abhominable workes. Then shall ỹ heauens raine downe diuers plagues, which shall be as a reuenge of God vpon men. The mistie shall couer the whole earth, so that all your grasse shall dry vp, & your ornaments become pale. The deepe shal suffer Earthquakes, & then shall appeare the very anger of God, and the rage bothe of heauen and earth. God will sende a righteous and straight iudgment against the transgressours of righteousnesse. And then shall we say altogeather. How long shall wee forbeare and suffer these rauening wolues? they ought to haue bene feeders of the soules, but they be destroyers of the. They binde and vnbinde at their owne pleasure (yet such power belongeth not vnto them) & as most fearefull beastes they vtterly cast vs away. And thus remaine we stil in our misery and they in theyr sinnes, insomuch that all Christendome perisheth through them. And whatsoeuer is right that write they not, but wrest, and onely do that which is contrary to the lawe of God. They deuoure vs, as the Woolfe deuoureth the sheepe, they liue continually in lust and gluttonye, they be very robbers of the Church, and whatsoeuer they can catch or come by, they take and deuoure it. They make vs also with theyr occupation poore

and beggerly. They damne themselues and desire to destroy vs also. Therefore will wee iudge thē righteously, and seperate them from vs, for they be rather seducers then teachers. &c. Yet care they not for it, but remaine so still, seeking to make all kingdomes subiect vnto them. Neuertheless, for all this they must away, and leaue behind thē all that they haue, neyther shall they afterward rule any more ouer the people againe, with lands, possessions, vineyardes, and other temporall goods, which worldly Princes be appointed for. A Pope shold be a Pope, a Knight a Knight, a Gentleman a Gentleman, wherefore all such things as they possesse vnrighteously, shall bee taken away from them. &c. But against ỹ same wil the spiritualtie as heades of this worlde repine and rebell: to wit, the Popes, Cardinalles, Bishoppes, Abbats and other Prelates. First with their curse, and with shutting vp of the heauens, but the same will not serue, neither shall men feare it any whit. After that, they will get them to their Armour and weapons, thinking therewith to defende themselues, but against ỹ iudgment of God they can do nothing, for their time is come. &c. Thus much prophecied the Nunne Hillegard.

Apoc. 18. 6 & 20. 3 Math. 25. 30 Dan. 7. 11.

So nowe must the bloodie whore drinke of her owne Challice, and the beast with the false prophets also be cast downe into the bottomlesse pit, where as is no rest night nor day, there to suffer paines eternallie. And then will Christ raise vp faithfull shæpeheardes to feede his flock.

What these shall be, wee finde in the scriptures plainly

plainly enough declared, as they that come frō him, and how may it faile, or what defect can bee in such as God sendeth? God is righteous, and also sendeth good sheepheards when he seeth his time. They doe righteously, and as they teache, euen so they liue.

Math. 24.9 and 25.13 Luke 21.12.

These be the true seruants which Christ speaketh of, which in due time set forth the gifts and glorye of the Father of the household, and not their owne traditions, whereof as yet the whole world is full. But the Lorde (at his good pleasure) for his sonne Jesus Christes sake, will scome away all filthines & make his glorye appeare. So be it.

The Conclusion.

DIuers other like prophecies there are no whit necessary to be writtē, because I hope there will amendement follow after this, except the Readers be found to want the chiefe effects of theyr eyes and eares: for whom would not this auncient, true, and faithfull declaration of the Romish & Babilonish strumpet, bring to conuersion & knowledge? Shee is heere so clearely set forth and painted with all her falsehode and colours, that it cannot bee done more liuely. Hath she not with her Challice made drunke, and with her subtilty & deceit ouercome Emperors, Kings, Princes and Lordes? and with her snares ouerthrowne all Christendome? Let euery man marke it well. When did they any other thing but powle and shaue, lye and deceiue, burne, and banne, continually encreasing warres and murder? vntyll such time as they were become heades of all kingdomes.

domes.&c. The same (as aboue is mencioned) hath endured many yeeres, but now will it take an ende. For the time of the whore is come about, and he commeth that speaketh in the Apocalips, saying: I am Alpha and Omega, the beginning and the ending, the first and the last. Blessed be they that follow his commaundements, to the ende that they may come to the tree of life, and enter in at the Gates of the celestiall Ierusalem, out of which shall be secluded all vnbeleeuers, Enchaunters, whores, murderers, Idolaters, and all such as loue and follow after lyes, whose portion is in the vnquenchable Lake that burneth with fire and brimstone.

Apoc. 1.8. & 21.6. & 22. 13.
Esay. 41.4
Apoc. 21.8.

Nowe hath Iesus Christ sent his Angel againe, to shew the people that he is the very rote of Dauid, and the cleere morning starre, and in none other is there any saluation, but in him onely, for it is written. There is no other name vnder heauen whereby we may be saued, but this onely. &c. Now he that is faithfull, let him be faithfull still. Hee that is holy, let him become more holie, and continue to the ende, and let him not long for the time approcheth. And thus let euery man be warned, for when he knocketh, happie are they that open, but to those that doe not so, the daunger is apparaunt: for vnto such, both Baptisme and all holy rites are ministred in vaine. Wherefore let vs beware of beeing Christians onelye in name, and let vs pray God to blesse vs, and to graunt vs his grace, and that hee woulde vouchsafe to guide vs aright by his holy spirit.

Apoc. 22.6
Math. 2.1.2.
Acts. 4.12
Apoc. 22.11

Amen.

To

WHether theſe or ſuch like prophecies be of God, and proceed fro[m] the holy Ghoſt or no, let the godlye iudge. But ſurely it is commonly ſeene, when God will ſhew his diſpleaſure and indignation, & intendeth to bring to paſſe ſome great acte, that all creatures doe prophecie before, and giue warning, although it helpe but little. Euen ſo touching the ſubuertion of Ieruſalem, his Prophets did prophecie it before but it auailed not. Chriſt himſelfe had threatened it vnto them. The Apoſtles had warned them thereof. They heard voyces in the Temple. They ſaw ſignes in the Element. They heard battels in the cloudes. Madde men, and ſuch as were out of their wits, did prophecie it vnto them, but all theſe ſignes preuailed not, they ſaw it in act and yet it preuailed not. They might haue rememedied it, if they would haue ſuffered the Emperour to rule ouer them, but all preuailed nothing, for they were deſtroyed becauſe they diſpiſed Gods word.

Euen ſo ſhall it happen vnto the Papiſts alſo. It is prophecied vnto them by Daniel in the ſeauenth and eyght chapter. It is prophecied vnto them by Zachariah in the eleuenth chapter. It is prophecied by ſaint Iohn in the Reuelations. It is prophecied vnto them by Chriſt himſelfe Matth. 24. It is prophecied vnto them by S. Paule. 2. Theſſ. 2. and 1. Timo. 4. It is prophecied vnto them by S. Peter. 2. Pet. 2. It preuaileth not. Their own Biſhops, Abbots, Monkes and Nunnes prophecie vnto them, but it preuaileth not. It is prophecied vnto them by Aſtronomers. It is prophecied vnto them by the common rumour with certaine Prouerbes. It is prophecied vnto them by viſions and ſignes in the Element, but all preuaileth not. They might turne it, if they would not preſume to be aboue Gods worde and mens conſciences, but would ſuffer God and his trueth to raigne ouer them and all mens conſciences, but all preuaileth nothing. Therefore muſt they be deſtroyed, there is no remedie, and that which they will not nowe, they muſt ſee to their greefe at laſt, when all helpe is paſt.

Wherefore let no good Chriſtian greeue himſelfe with them, but rather ſuffer & take patience, & pray vnto God, that it would pleaſe him to reuenge the ſhed bloode of his Saints, and ſpeedilie to deliuer vs from theſe cruell Tyrants, & all their miſchiuous or rather helliſh enchauntments. Thereby ſhall a man get a greater conqueſt ouer them, then by ſword and Armour. God knoweth well where ſuch a Titus is, as ſhall be the finall deſtruction of theſe arrogant Rabbies, or contemptuous Iewes alſo. To whom be all honour, praiſe and glory, for euer and euer. Amen.

FINIS.